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at that time, and that the customary entertainment at any festivity was such a play, I think we are forced to accept this "Abraham and Isaac" as one of the multitude of occasional plays that were fashioned so easily on the model of existing plays.

Upon the same page ten Brink also makes this statement:

"Gehen wir von Chester südwards durch die wallisische Mark, so treffen wir, dem Lauf des Severn folgend, auf die Städte Shrewsbury, Worcester, Tewkesbury, deren Namen alle drei, wenn auch nicht an hervorragender Stelle, in den Annalen des englischen Dramas verzeichnet sind."

This statement occurs in the midst of a discussion of mystery plays, and is misleading so far as concerns Shrewsbury. The only evidence that I have found for plays at Shrewsbury is contained in Fosbroke's 'Encyclopædia of Antiquities,' ed. 1843, vol. ii, p. 665. This states that in 1574 at Shrewsbury a stage-play was acted in the High Street by the players of the Earl of Essex. How do we know that this was a mystery play? These companies of players did not at that date customarily act mystery plays. Further, if the plays acted by companies under the patronage of some noble are to be considered, why stop with Shrewsbury? Whenever the plague, or any other cause, interrupted their entertainments in London, these companies sought the provinces and played wherever they could make a shilling. These plays were legion, but are not, as I understand the term, to be classed under mystery plays.

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ETYMOLOGIES.

I. OLD FRENCH *Plevir*.

THE difficulties surrounding the etymology of *plevir* and its Romance and English cognates have often been discussed and several impossible derivations have been suggested: cf. Diez, 'Wb.'; Littré, 'Dict.' and other literature in Mackel: "Die Germanischen Elemente in der französischen und provenzalischen Sprache."

The last-named writer is apparently on the right track when he recognizes the reflex of a

Germanic *pley* in the *v* of the Romance words; but failing to see the exact nature and inter-relation of the Germanic forms, he is unable to account for the *u* as well as for the *i* of *plevir*. It is not *plaihvān* nor *plāwun*, *plewan* that we need, but *pleujan*. Now, this is in keeping with the formative principles and phonetic laws of Germanic and it alone suffices to account for *plevir*.

Indo-European root *blegh*—thus Sütterlin, *Bezenberger's Beiträge* xvii, p. 163, but *bleg* with simple tenuis is, perhaps, more probable—Greek *βλέπω*, Latin *su-bulcus*, *bu-bulcus*, gives Germanic *plehw*, which, according to Verner's law, alternates with *plegw*, and the latter according to Sievers' law becomes *pley*. Germanic *plegan* owes its *g* to secondary influence of weak forms ending in *u*.—Idg. *bleq*: Germanic *plegan-pleujan* from *ple(g)wjan* is exactly like Idg. *og*: Germanic *augōn*—Anglo-Saxon *ƿwan* from *au(g)wjan*.

II. JACOBUS—JAIMES, JAMES, GIACOMO, ETC.

In *Jaimes* and its Romance cognates and English derivatives, we find an *m* instead of the etymological *b* of *Jacobus*. The only similar interchange that is known to me, occurs in *samedi* < *SABBATI DIEM*. However, in *samedi* we recognize not only in the *m*, but also in the vocalism the influence of *SEPTIMUM DIEM*, *se (p)me di*, 'seventh day.' Moreover, as Kluge shows in his beautiful work on the pre-historic condition of the Germanic languages in Paul's 'Grundriss' i, 319, there existed a Greek Arrian *σαμβάριος* which has left its traces in many languages, and which may also in the North of Gaul have helped to develop a nasalized *samedi*. Thus *Jaimes* remains alone; and here, too, the *m* must be due to some outside influence. The latter will easily be recognized in the numerous Graeco-Latin and Romance names ending in *-mus*, *-mes*: Chrysostomus, Didymus, Zosymus, Hieronymus, Onesymus, Oekonomus; in addition to these there were adjectives ending in *-mus* which were largely used as proper names: Optumus, Maxumus; perhaps even *dominus* (often preceding our word as a title), may have influenced its form. It is, then, to a psychological motive, 'Suffixvertauschung,' not to a physiological sound-change, that the *m* of *Jaimes*, etc., is due.

III. GERMANIC *slehta*.

Gothic *slaihts*, O.N. *sléttr* from **slehtaR*, O.H.G. *slēht*—the English *slight* is probably a Netherlandish borrowing, cf. Kluge, 'Wb.'—are *-to* derivatives from $\sqrt{\text{Germanic}}$ *slīk*, I.-E. *slīg*; the original meaning is 'smoothed, even, straight,' thence 'plain, vulgar,' etc. We have here one more case of a root in *ī* having developed forms with *ē*, as a result of 'breaking.' While the conditions of this breaking are not yet known in all cases, the law is well established before *r* and *h*; cf. now on the subject of breaking, Kluge in Paul's 'Grundriss' i, 355.

IV. ENGLISH *dear*, GERMAN *teuer*.

Old-English *dýrre*, O.N. *dýrr*, O.H.G. *tiuri* + *tūr* reflect a Germanic *deurja-* < *deura-*, *dūra-*. This cannot be anything else but I.-E. *dheuro-dhūro-*. In the latter I recognize a *-ro* derivative from the root *dhū*. The formal correspondence is perfectly correct, nor does the meaning offer any difficulty. Root *dhū* means originally 'motion, emotion, excitement'; and we can understand the limitation of such neutral meaning in *bonam partem* as well as we recognize the opposite in Lat. *furor*, partly in Greek *θυμός*, 'anger.' *Dhūro-* 'excitement, astonishment, admiration,' cf. *θαύμα*, *θαυμάζω*, thence *dheuriō-* 'admirable,' yields very naturally the basis for the Germanic meanings: 'valuable, beloved' and by an interesting shifting which has taken place in historical times on German soil, *bedauern* = 'regret.' The development of a neutral term, a 'vox media' either in *bonam* or *malam partem* has numerous analoga; cf. *fortuna*, *luck*, *chance*; German *schön*, *gefallen* and many others. First specified by a determinative expression accompanying them, they gradually were limited to the same specified meaning, then the specifying term seemed useless and was omitted. More examples illustrating the same process will be found in the next number of Sievers' (*Paul und Braune*) *Beiträge* under "Senne."

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BRANT UND ERASMUS.

BEZUGNEHMEND auf meinen Aufsatz in der Februar- und Märznummer der MOD. LANG.

NOTES über Brant und Erasmus sei es mir gestattet, zwei Proben aus Brant's profanen Narrentypen anzuführen, die erweisen mögen, in welcher Weise Erasmus die Anregung mancher Gedanken aus seiner Quelle schöpfte, aber in der Ausführung derselben völlig original blieb. Erasmus ist auch hierin 'ein Mann für sich.'

BRANT, NS. Cap. lxxiv.

ERASMUS, 'Encomium.'

Mancher vil kost uf jagen leit,
das im doch wenig nutz usz-dreit,
wie wol er dick ein weid-spruch seit.

Von unnutzem jagen.

Jagen ist ouch on narrheit nit,
vil zit vertribt man on nutz mit;
wil wol es sin sol ein kurz-wil,
so darf es dannait kostens vil;
.....
darzû darf man vil herter zit,
wie man im noch louf, gang und rit,
und sûcht all berg, tal, wâld und heck,
do man verhag, wart und versteck;
.....
die buren jagen in dem schne;
der adel hat kein vorteil me,
wan er dem wiltpret lang noch louft,
so hats der bur heimlich ver-kouft.
Nembroht zûm erst fing jagen an,
dan er von got was ganz ver-lan;
Esau der jagt, um das er was ein slûnder und der gots ver-gasz.
wenig jûger als Humpertus
findt man ietz und Eustachius. . . .

Ad hunc ordinem (i. e. *stultorum*) pertinent et isti, qui prae venatu ferarum omnia contemnunt, atque incredibile amini voluptatem percipere se praedicant, quoties foedum illum cornuum cantum audierint, quoties canum ciulatus. . . . Deinde quae suauitas, quoties fera lanienda est! Tauros et vervecos humili plebi laniare licet, feram nisi a generoso secari nefas. . . . Porro cui contigerit, e bellua nonnihil gustare, is vero existimat, sibi non parum nobilitatis accedere. Itaque quum isti assidua ferarum insectatione atque esu nihil aliud assquantur, nisi ut ipsi prope-modum in feras degenerent, tamen interea regiam vitam agere se putant.

Der Unterschied zwischen Erasmus und Brant ist der, dass ersterer auf den demoralisierenden, verrohenden Einfluss der Hetzjagden hinweist, dem sich gerade der Adel hingiebt, letzterer hingegen an dem Jagen an sich moralisch nichts Tadelswertes findet. Nur hält er es für eine Torheit, "vil zit on nutz mit zu vertriben," grosse Kosten auf die "kurzwil" zu verwenden, sich der Mühseligkeit des